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USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1276

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INTERNATIONAL

REAGANOMICS PART OF CAPITALIST WORLD 'CRUSADE' AGAINST SOCIAL PROGRAMS

Moscow APN DAILY REVIEW in English 2 Jun 82 pp 1-4

[Article by G. Chernikov, doctor of economics: "Crusade of Monopolies"]

[Text] The end of the 1970s and the beginning of the 1980s witnessed a major change in the social policy of state monopoly capital. The social maneuvering, to which the Western ruling quarters resorted in the 1960s, is being increasingly replaced by an undisguised offensive of the monopolies and the state against the working people.

This policy reveals itself most frankly in the United States. Ronald Reagan's economic policy signified an alteration of US economic and social policy. All the gains scored by US workers in the course of stubborn struggle conducted over decades are being slashed down, reduced or cancelled to ensure a saving of 17,000 million dollars in last year's budget and 35,200 million dollars in the current budget.

According to the NEWSWEEK magazine, Reagan proposed reducing almost everything, from loans to petty entrepreneurs to spending on war veterans' hospitals, from legal aid to the poor to the burial expenses of pensioners who have no close relations. This list could be continued further since reductions affected no less than 250 programs.

A crusade against government social spending is not limited to the United States. The onslaught of the monopolies infringes on the interests of the overwhelming majority of the population in other Western countries as well. As the French magazine POLITIQUE ETRANGERE said, Reaganism chronologically succeeds Thatcherism, the "unprecedented experiment" on which Britain embarked in May 1979. The central element of this policy is a dramatic cut in government spending, primarily spending on social needs.

The monopolies and the bourgeois state of Italy are also conducting a large-scale offensive against the working people. In the opinion of the Italian newspaper L'UNITA, Italy's budget for the current year, endorsed at the end of April 1982 does not meet the interests of the national economy experiencing an acute economic crisis and will further worsen the position of the working people.

A recourse to the policy of "social conservatism" is also typical of Sweden and other capitalist countries.

These reactionary changes in the social policy of the ruling quarters are rooted in the capitalist countries' economic situation which continues to deteriorate. The West is living through the third recession in the past decade. The currency and fiscal, power and other structural crises of capitalism are growing in depth. In these circumstances the powers-that-be want to shift the consequences of the economic ills of the system to the working people.

The curtailment of social programmes leads to the monopolies pocketing money thus saved. The bulk of these funds goes to the military-industrial complex which has grown to huge proportions over the recent years. A vivid proof of this is the steady growth of the military expenditures of the capitalist countries.

Since the emergence of NATO, the military appropriations of its member-countries have increased by more than 13 times. Pumping money into the militarisation of the economy does not cure the chronic ills of the capitalist economy. It is rather the other way round.

In a bid to whitewash their system, bourgeois advocates allege that cuts in social spending will raise economic efficiency. In the logic of the pillars of "neoconservatism," to deprive the workers of their social gains and doom the growing number of people to unemployment and privation allegedly means to free the individual from the dictatorship of the state, create a sound society and a sound economy and increase the trust of the members of society in the existing social system.

Using the grim economic situation, the "stick of unemployment" and the cuts in the federal social programmes, the American monopolies and the Reagan administration have launched a new onslaught on the workers' standard of living in the last few months. Specialists say that as a result of the labour contracts concluded in 1982 in the US automobile and industrial rubber industry and in transport, which provide for a reduction in wages, billions of dollars have already moved from the workers' pockets to those of the corporations.

Summing up some of the economic results of Reaganism, Gus Hall said that all those new reductions in social security benefits, in buying power and wages and other encroachments on the working people's standard of living and inflation, which reduces the buying power of the working people, amounted to the staggering sum of 300,000 million dollars.

The latest congress of the AFL-CIO, a labour association uniting 15 million American industrial and office workers, demonstrated the depth of American working people's discontent with Washington's anti-popular policy. The congress resolution said that Reagan's policy was tantamount to a class war against the homeless and the poor and against working-class America. It is

highly significant that this statement was made by a labour association which usually collaborates with the government.

The second emergency conference of the Communist Party USA said that the struggle was mounting in the country against Reaganism. Some labour unions organise open meetings of unemployed workers. Several marches to legislative assemblies of States and municipal councils have been staged. Demonstrations of protest are being held everywhere. Emphatic protests are mounting in many regions of the country against the "social ax" that truncates and beheads budget allocations for social programmes.

The rising popular discontent and radicalisation of the masses and the readiness of an ever growing section of the population to resort to action are worrying ruling circles in the United States.

The massive movement of resistance to the policy of modern conservatives is growing in other Western countries.

The popular movement against the monopolies' onslaught has swept the Western countries like a spring flood. The protesters demonstrate their concern about the falling standards of living of broad sections of society and call for peace and the removal of the threat of nuclear war capable of destroying all mankind. The struggle against the reactionary policy of the monopolies and in defence of the social acquisitions of the working people is intimately connected with the struggle for halting the arms race.

(PRAVDA, June 1. Abridged.)

CSO: 1812/116

INTERNATIONAL

VERSAILLES: WORLD CAPITALISM SEEKS LONG-TERM CONSOLIDATION

Moscow APN DAILY REVIEW in English 9 Jun 82 pp 1-4

[Article by A. Bovin, IZVESTIA political analyst: "Two Dimensions of Versailles Summit"]

[Text] The summit meeting of the seven leading nations of the capitalist world was mostly centered on questions of coordinating their currency-financial and trade-and-economic policies and jointly looking for the ways and methods to "reactivate the economy" and revive the economic situation. All these are extremely complicated questions. For nearly ten years now the capitalist economy has been unable to overcome its crisis state. All understand that something is to be done about this. Opinions differ, however, what precisely should be done.

In the opinion of Western Europe it is the egoistical character of Reagan's economic policy that is the cause for the current difficulties. West Europeans demand that the United States should lower its prime lending rates and that it should actively influence the course of the dollar. Last year in Ottawa Reagan tried to reassure his partners, promising American economic recovery in a short while thanks to which, he said, everything would [be] put in order. Nothing of the kind has happened, however, and in Versailles Reagan had again to repel the attacks of Mitterrand and Schmidt who got tired of waiting for the better times--they hardly believe in the success of Reaganomics.

In an attempt to protect Reaganomics, the American President brought to the fore questions of liberalizing trade and combating protectionism. The main target of these attacks (in which Western Europe joined) was Japan. The Japanese were requested to reduce their export and increase the import of commodities and capital. As usual, they promised to do something but--also as usual--it is hardly probable that matters would go farther than purely symbolic changes.

Reagan was fighting particularly fiercely to make Western Europe and Japan restrict their cooperation with the Soviet Union and other socialist countries. This idea did not encounter enthusiasm, however.

The Versailles summit ended by the adoption of a declaration. It is a typically compromise document in which vague phrases about concord are designed to cover up disagreement on specific issues; just another declaration of a type forgotten the day after its signing.

I would, nonetheless, not put a full stop at this juncture. Any major political event has several dimensions and can be examined from various angles.

Versailles as the current attempt to solve current problems is one thing, while Versailles as the eighth annual meeting of the captains of the capitalist world is quite another. Considering its first dimension and classifying the meeting as just another failure, our analysis remains at the level of sizing up current affairs and giving superficial characteristics to them. As for the second dimension, it reveals, I believe, a definite tendency in the development of capitalism in the last quarter of the 20th century which is of obvious interest. Like many other tendencies manifest in the past few decades, it is aimed at tapping new reserves to stabilize capitalism.

It is a good time to recall here the first conference held in Rambouillet in November 1975. Capitalism had just survived an "economic infarction"--the acutest and deepest of all the post-war crises, the crisis which brought about the always frightful spectre of the Great Depression of the early 1930s.

The idea belonged to Giscard d'Estaing. "The world is unhappy," the President of France said in the autumn of 1974. "It is unhappy because it does not know where it is going, and if it knew this, it would find that it is going towards acatastrophe." It would be lethal for the destinies of capitalism if each saved himself alone, fenced himself off by a protectionist wall, saved himself at the expense of others. For this reason, it is necessary to come to agreement. It is necessary to seek for a common strategy or, to be more exact, for a strategy of common salvation.

This was approximately the argumentation which gave birth to a new form of cooperation of the major capitalist powers. And though concrete resolutions decided few things in each specific case, the very fact of the regular meetings of the Seven, the very striving to coordinate the economic policy, and the more so, some real elements of such coordination--all this in principle worked and keeps working for limitation of the destructive force of the economic anarchy, first of all in the sphere of world economic relations.

In my opinion, the activity of the "tripartite commission" established in 1973 should be viewed within the framework of this tendency. A regular exchange of views among the representatives of the political elite of the United States, Western Europe and Japan is held at the sessions of this commission (the latest thirteenth session took place in Tokyo in early April). The aim is the same--to seek for a common strategy, a common approach to the pressing problems of the present day. And in this case too, the gist of the matter does not lie in what the sides would or would not agree on today. The essence of the matter lies in the common efforts, in the emergence of new forms--already on the international basis--of the adaptation of capitalism to the new historical conditions.

It stands to reason that the conflicting national interests systematically tear and will tear the thin fabric of accord. But despite persisting contradictions of all kinds, despite possible flops and reverse movements, this tendency will, to all appearances, grow stronger. In any case, the political thought of present-day capitalism moves in this direction. For instance, several days ago Henry Kissinger, lamenting the numerous differences within NATO and the EEC, spoke in favour of setting up special bodies for "discussing long-term

political and geopolitical problems." Such approach reflects the growing striving, which has a clear class foundation, to consolidate capitalism in the face of the deepening difficulties, largely in the face of the strengthening positions of socialism and the growth of anticapitalist sentiments in the world.

CSO: 1812/120

INTERNATIONAL

'GREEN' GAINS IN HAMBURG AUGUR REALIGNMENT IN FRG POLITICS

Moscow APN DAILY REVIEW in English 9 Jun 82 pp 1-2

[Article by Vladimir Mikhailov: "A Signal From Hamburg"]

[Text] There has been another election in Hamburg, the largest city of West Germany. This highly-industrialised centre and its environs make up one of the ten Lander of the Federal Republic, which have their own Diet and Senate.

Throughout all the postwar years, the Social Democratic Party of Germany (SPD) has retained the majority in the local Diet. In the latest election, the conservative Christian Democratic Union (CDU), using the art of demagoguery to the fullest extent and blaming the Social Democrats for the adversities of the crisis, gained more votes than its rivals. However, while 43.2 percent of the electorate voted for the CDU, it failed to obtain an absolute majority, entitling it to form a Land government of its own.

The SPD suffered its worst election defeat in the postwar period precisely in its traditional citadel. It won only 42.8 percent of the votes, meaning a loss of more than 9.7 percent. The loss was particularly heavy in the working-class districts of the city--up to 14 percent of the votes. What told here were both the drawn-out crisis with its mass unemployment, and the inability of the ruling Social Democrats to oppose the arbitrariness of the monopolies.

The political partner of the SPD and its coparticipant in the governing coalition in Bonn, the Free Democratic Party (FDP), just like it happened in the previous election in Hamburg, did not succeed in surmounting the 5 percent barrier and remained outside the Senate. As it is believed here, some of the FDP leaders provided too much grounds for doubts as to whether they would remain loyal to the coalition with the Social Democrats in Bonn. The support given by the FDP leadership to the NATO missile scheme and its servile following of Washington's dangerous zigzagging policies also left its mark.

The seats, which the Free Democrats had counted upon in the Senate, were taken by the environmentalist "Greens" Party, which sprang up from the wave of protest against the savage destruction of the environment by private enterprise and engulfed many of those who are disappointed by the policies of the ruling coalition, and its indecision and inconsistency in protecting the interests of the working people and in supporting the policy of international detente. The

"Greens" gained 7.7 percent of the votes in Hamburg and became a party "making up" the majority in the Senate.

So that in this northern Land of the FRG, too, we see the continued trend of the decline of the influence of the SPD-FDP coalition, the changes in the Diets of the country, the crowding out of the Free Democrats and the emergence of the "Greens," in other words, changes which occurred in the earlier elections in Lower Saxony and other Lander of West Germany.

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INTERNATIONAL

IRANIAN AZERBAIJANI WRITER PRAISED IN BAKU

Baku VYSHKA in Russian 27 May 82 p 6

[AzerINFORM report: "To the Memory of an Artist with Words"]

[Text] The creativeness of the remarkable master of prose Abbas Panahi Makuli occupies a substantial place in the present-day literature of Iranian Azerbaijan. A literary soiree that took place in the Azerbaijani Union of Writers' Club imeni Natavan was devoted to the 80th anniversary of his birth.

The opening address at the soiree was delivered by secretary of the Azerbaijani Union of Writers, people's artist of the republic Balash Azerogly. A report on the life and creativity of Makuli was presented by doctor of philological sciences Gamid Mamedzade. The writers Bayram Bayramov and Mamedrza Afiyat, academician of the republic's academy of sciences Sh. Mekhtiyev, doctor of historial sciences A. Rahmani and others spoke at the soiree. They talked about the substantial contribution made by Abbas Panahi Makuli through his creativeness in the development of progressive literature in Iranian Azerbaijan, and the great popularity of his novels "Sattarkhan," "Khiyabani" and others filled with revolutionary chords and humanitarian ideals.

Speaking at the meeting, the writer's son professor S. Panahi thanked those present for this memorial to his father.

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CSO: 1800/710

INTERNATIONAL

FOREIGN PARTICIPANTS IN TASHKENT FILM FESTIVAL LISTED

[Editorial report] Tashkent PRAVDA VOSTOKA in Russian 25 May 82 p 3 reports on the opening of the Seventh International Film Festival of Asian, African and Latin American Countries. An article by A. Abdullayev, general director of the festival and chairman of the Uzbek SSR Goskino, states: "Representatives of the cinematography of 25 Asian countries, 34 African countries and 13 Latin American countries, as well as representatives of the UN, UNESCO, PLO, and patriotic forces of Chile and El Salvador, are participating in today's forum. Besides that, filmmakers from 22 countries of Europe, North America, Australia and Oceania will be guests of the festival. Among the heads of film delegations are ministers of culture and information of various Asian, African and Latin American countries, and famous filmmakers from three continents: directors Bernard Jongli (Upper Volta), Long Van (SRV), Pascual Guerrerro (Columbia), Bodrakh Sumkhi (MPR), Mrinal Sen, Raj Kapur and Sanjay Khan (India), Madaleine Tabar (Lebanon), Blanca Guerra (Mexico) and Muna Wasif (Syria)." Moscow IZVESTIYA in Russian 28 May 82 p 6 mentions film director Monica Maurer "who has tied her fate with the PLO's cinematography," and the "young cinematographer from Somalia Mohammed Abdulgani Yakub." Moscow PRAVDA in Russian 1 June 82 p 6 quotes West Berlin director Peter Lilienthal. Moscow IZVESTIYA in Russian 3 June 82 p 6 notes the presence at the festival of the following graduates of the All-Union State Institute of Cinematography: film director Abdulah Halik Alil, president of Afghanfilm; Mustafa Muhamed Ali, deputy culture minister of Egypt and president of the Egyptian National Film Center; Sergio Olkhovich, president of the Mexican Film Union, and Gonsalo Martinez Ortega, chairman of the union's directors' section; Czechoslovak film director Professor Irzhi Sekvens; Buy Ti, deputy director of a Hanoi film studio; Chilean film director Sebastian Alarcon and cameraman Nestor Olegoray (Patriotic Forces of Chile); and PLO cinematographers Samir Nimar, Abu Zafif and Akhdar Shadli. Moscow IZVESTIYA in Russian 4 June 82 p 6 quotes interviews with Cuban film director Octavio Cortasar, Indian film actress Rupa, President Abdulah Halik Alil of Afghanfilm, Australian film director Mavis Robertson, and Samoel de Matola, director of the National Film Institute of Mozambique. Tashkent PRAVDA VOSTOKA in Russian 4 June 82 p 1 quotes a speech by Upper Volta director Alimata Salambere.

'TRANSNATIONAL MASONIC ORGANIZATIONS' ATTACKED

[Editorial Report] Moscow NAUKA I RELIGIYA in Russian No 5, May 1982, carries on pp 60-63 a 4000-word article titled "In the Shadow of the Masonic Lodges" by I. Gapochka. The article is devoted to an attack on "transnational" Masonic lodges, which the author suggests, are especially dangerous because they enjoy the strong support and protection of NATO, the CIA, and the "ruling circles" of the United States. It gives particular attention to the recent P-2 scandal in Italy.

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ZIONIST EFFORTS TO PROPAGANDIZE SOVIET JEWS DECRIED

[Editorial Report] Moscow NAUKA I RELIGIYA in Russian No 5, May 1982 carries on pages 57-60 a 5500-word article titled "A Check for 100 Dollars" by A. Kostrov. The article attacks Western Zionist organizations for using travellers to the Soviet Union as couriers for disinformation about Jews in the Soviet Union and in the West. In particular, it criticizes these groups for suggesting that Israel is a "paradise" and for their condemnation of individuals who go elsewhere as "deserters" of the Zionist cause.

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SOVIET DIPLOMATIC SERVICE SUBJECT OF NEW NOVEL

[Editorial Report] Moscow ZNAMYA in Russian No 6, June 1982, carries on pp 233-234 a 1600-word book review titled "On the Diplomatic Front" by V. Nikolayev. The article lavishly praises a new novel by Savva Dangulov titled KUZNETSKIY MOST which concerns Soviet diplomatic activity during World War II. Nikolayev stresses that Dangulov is especially qualified to write this book because he served in the Soviet foreign ministry at that time. Dangulov is also the author of THE DIPLOMATS, a novel about the establishment of the Soviet diplomatic service in the 1920's

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NATIONAL

MILITARY PAPER ON TROOPS' ATHEISTIC EDUCATION

PM280909 Moscow KRASNAYA ZVEZDA in Russian 23 May 82 p 2

[Article by Col N. Kusher: "Using Purely Ideological Weapons: From the Experience of Atheist Work"]

[Text] The overwhelming majority of today's draftees are convinced atheists. At the same time young people adhering to religious views frequently join military construction units. The majority as a rule fulfill their constitutional duty conscientiously.

However, we commanders and political workers must constantly bear in mind that this assiduity sometimes has dubious roots. It is not awareness of the need to carry out order and to observe regulations strictly but the pursuit of the "theory" of sufferance which guides the believer drafted into military service.

Rarely, instances of a different kind are also unfortunately encountered. This entails young citizens of our country who, on being drafted to the army, refused to discharge their duty to the full, allegedly because of their religious beliefs.

Of course, in the army there are rules defining everything right down to trifling details. The commander has the right to order and require from his subordinate the execution of an order irrespective of the views to which the latter adheres. But atheist work, the healing of the human soul, is a subtle business and not every "medicine" is applicable here. The main point here is human participation, the gradual process of restructuring the believer's consciousness. Today Lenin's proposition that we must combat the religious fog "using purely ideological weapons and only ideological weapons" is as topical as it was all those years ago.

Solid experience of such work has been accumulated in, for instance, the political organ headed by Col R. Yenyutin. It is performed on the basis of a long-term plan. A special seminar operates under the political section. Classes are held once every 2 months. They discuss forms and methods of the servicemen's atheist education, and lectures and reports are given. A theoretical conference on these problems was held here recently. The political section makes extensive use of the potential of the local party organs and vuzes.

To make the message comprehensible, lively and emotive, in organizing lectures and soirees the political section workers strive to give answers to the most urgent problems. Communist principledness, broad erudition and flexibility--all these qualities of the propaganda worker are possessed in full by officers S. Grishin, V. Sokolov, V. Yuryev, I. Aleksinov and many others.

Many examples could be cited of how deeply a party-based, involved approach to the struggle for a young believer's mind and soul has produced results. I remember one such example.

Pvt S. Kalchik arrived in May last year to do his military service in the construction company where Snr Lt V. Dolgov is the deputy commander for political affairs. He was drafted in Volynskaya Oblast and has secondary education. During the familiarization talk it emerged that Kalchik belonged to the "Pentecostalist" sect. He grew up in a family of nine children. And they all, under their parents' influence, visit a house of worship.

From the very first days special attention was paid to Private Kalchik. Sgt V. Gordiyenko, commander of the section, and Pvt 1st Class V. Listov, platoon agitation worker, were assigned the task of working with him. The activists did their work tactfully and unobtrusively, frequently talked with the believer, and surreptitiously brought him into contact with the subunit's social life. Benevolence and sincere interest in their comrade's fate broke the ice of alienation. Private Kalchik began to visit the cinema and to go to museums with other military construction workers. Then he subscribed to the library and began to speak at political classes. He now has excellent ratings in combat and political training, works conscientiously, and has expressed the desire to join the Komsomol. For his successes in service and exemplary military discipline he has been promoted private 1st class.

Many military construction units seek the most active forms of atheist work. For instance, atheist councils are created in a number of work supervisor's section [UNR] party committees. One such party committee council is headed by M. Tomilin. There are nine men on the council; they include members of the party committee and trade union and Komsomol committees, leading production workers and innovators, young people's mentors and labor veterans. People responsible for organizing atheist work are designated for each subunit, and atheist agitation workers are assigned to platoons and teams. A large detachment of lecturers and propaganda personnel has grown up, who perform this work in an interesting and inventive way. They include officers Ye. Tsarev, A. Uvarov, A. Ivanov and G. Smirnov, Soviet army civilian employee V. Shumakov and others.

However, there are still many commanders and political workers who pay insufficient attention to this important sector of educational work. They explain away their underrating of atheist propaganda by claiming that believers' religiousity will disappear of its own accord. Others believe that it is enough to perform atheist work only with believers directly and not with all personnel. An incorrect stance!

The military construction unit political directorates direct commanders, political organs and party organizations toward a profound approach to atheist propaganda problems and toward consideration in it of new phenomena and features linked both with our servicemen's heightened culture and with the fact that the capitalist countries' propaganda centers are making increasingly active use of religion for their own political purposes hostile to socialism.

In brief, the situation requires the intensification of atheist education and a closer link between antireligious propaganda and topical tasks and questions concerning people, including those under the influence of religion. We have a broad arsenal of means and potential here: lectures, talks, question and answering evenings, discussions of atheist and popular scientific literature and fiction, the organization of book exhibitions, excursions to museums and planetariums, the showing of popular scientific and anti-religious films and other methods.

The 26th CPSU Congress noted that the Soviet person's requirements and intellectual level have increased considerably. Today even believers are quite erudite and are interested in questions of the country's domestic and foreign policy. They frequently even try to link and reconcile their views with the ideals of communism. Understandably, under these conditions atheist propaganda aimed at the ignorant, benighted believer will have no effect. Acute polemic and irrefutable argument based on specific instances from life are needed.

In other words, systematic, purposeful work is needed. And rudeness, jibes and disrespect for believer's feeling are absolutely intolerable. That only does harm. "Religious prejudice must be combated extraordinarily cautiously," V. I. Lenin wrote. "A great deal of harm is caused by those who bring the insulating of religious feeling into this struggle."

Stepping up atheist propaganda presupposes all-around improvement of cultural and enlightenment work, the development of physical culture and sport, and the creation of favorable conditions for work and leisure. This, unfortunately, is not well understood everywhere. People in some subunits are left to their own devices and mass political work measures are curtailed or if they are held, are held in a formal way. Understandably, in this situation it is impossible to resolve atheist propaganda tasks successfully.

Mention must also be made of the fact that the propaganda aktiv is experiencing certain difficulties with the necessary literature. There are extremely few thorough brochures setting out, for instance, the history of Islam, the forms taken by its vestiges and the harm they cause. In recent years virtually no films of an antireligious bent have been made. Our requests for them are far from fully satisfied. Indeed, the periodical press rarely writes about this problem.

The CPSU Central Committee resolution "On the further improvement of ideological and mass political work" demands that atheist education be stepped up. Fulfilling the party's instructions, persistently forming scientific materialist ideas and forming an active life stance in every military construction worker constitute an urgent task in ideological work and a duty for all communists and Komsomol members.

NATIONAL

HISTORIAN ATTACKS TSARIST POLICY ON DISSIDENCE, EXILE

Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 25 Apr 82 p 4

[Article by Oleg Matskevich: "George Kennan Discovers Russia: A Historical Sketch"; under the rubric "250th Anniversary of Voluntary Union of Kazakhstan with Russia"]

[Text] Once during an official talk with the United States envoy D. F. Kennan the chairman of the USSR TsIK [Central Executive Committee] M. I. Kalinin, asked, abandoning the customary protocol:

"Incidentally, Mr. Envoy, are you related to George Kennan?"

"I'm only his nephew, Mr. President."

Kalinin said: "George Kennan's book was a veritable bible to the early revolutionaries."

He was talking about the book "Siberia and the Exile System." Its explosive strength could be without exaggerating compared to that of a delayed-action bomb placed under the then still solid foundations of the Russian Empire. According to Friedrich Engels, Kennan "...unmasked before the whole world all those atrocious methods used by tsarism to suppress all attempts at resistance within its own empire.

The journal SOTSIAL-DEMOKRAT, issued by the Geneva "Liberation of Labor" group published in 1890 G. V. Plekhanov's response to the first Russian-language edition of "Siberia and the Exile System," printed by the Parisian social-revolutionary literary fund. Plekhanov stated: "G. Kennan unmasked some of the vileness of the Russian government before the reading public of the educated world. Thereby he has rendered the greatest service to the revolutionaries...."

We will also present quotations from two letters praising Kennan's book extremely highly. The well-known American writer Mark Twain wrote the Russian revolutionary and emigrant S. M. Stepnyak-Kravchinskiy: "Remembering G. Kennan's revelations and pondering their meaning, you'll understand that your tsar's government is matched only in hell."

Lev Tolstoy wrote George Kennan: "Like all keen Russian people, I am terribly grateful to you for publicizing the horrors being committed under present-day rule."

While working on the last chapters of his "Resurrection," the great writer is known to have more than once consulted the book by Kennan, whom he had known personally.

Individuals with even diametrically opposed spirit and world outlook are unanimous in evaluating "Siberia and the Exile System" as well as the rôle of Kennan himself--the first American to reveal to Europe the new struggling revolutionary Russia.

Kennan's discovery of that Russia is to a certain extent related to... the telegraph which at the time had just appeared. Its inventor, S. F. Morse, was Kennan's relative on the maternal side. It was no accident that, after he had completed school, the young man began to work in a telegraph office headed by his father, an ardent devotee of that engineering wonder of the century. But young George was not greatly impressed by the prospects of a career as a telegraph operator. Like all romantically inclined young people, he dreamed of something more lofty.

At that time, his enterprising uncle was pondering a plan to lay a telegraph line from America to Russia across the Bering Strait. Morse endowed an expedition to distant Siberia for a feasibility survey. That was just what was needed by the romantic and impetuous soul of the 19 year old youth!

Kennan spent more than two and one-half years in East Siberia and Kamchatka. Together with the prospecting party, he crossed more than one hundred versts [3,500-feet intervals] of the taiga and tundra, sleeping outdoors near bonfires in 40°C frosts. But after a vast and nearly uninhabited territory had been explored, the company suddenly decided to discontinue further exploration because now it was a better "business" to lay a telegraph cable across the bottom of the Atlantic Ocean!

George along with three companions returned to America by a roundabout route via Okhotsk, Yakutsk, Irkutsk, Tomsk, Moscow, and Petersburg.

The lengthy and rather dangerous trip left some traces on him. Kennan wrote the book, "Tent Life in Siberia," which was first published in English in New York and later in a Russian translation in Petersburg.

Perhaps owing to his youth, Kennan thought that he was quite familiar with the distant country, so nearly mysterious to Europe, extending "from the chill rocks to the flaming Colchis" [quotation from a poem by Pushkin]. Unfortunately, this was far from true. After all he made his first trip to Siberia without knowing the language and the more so without making any contact with the political exiles.

On 24 February 1882 Kennan presented a lecture on "Siberia--a Place of Exile," at the American Geographical Society [in which he declared that] the traditional Russian system of punishment for political prisoners is wholly humane and if the "nihilists" sometimes do get maltreated, they deserve it. The nature of Russian exile is distorted by Stepnyak-Kravchinskiy, Kropotkin, and other emigrant revolutionaries. [And further that] the "nihilists-terrorists" exiled to forced labor were merely exceptions, radical fanatics with an anarchist undertone.

Kennan's arguments were unexpectedly opposed by William D. Armstrong, a former American commercial agent in Russia. In a lecture presented before members of Congress and the Geographic Society he plainly stated that the so-called "nihilists" are the salt of the Russian earth, and that the phrase "murder at the hands of nihilists" is not quite linguistically accurate. "A murderer is someone who kills without warning, by stealth, in darkness, whereas Russian nihilists have been proclaiming a thousand times to the tsar and his closest associates the aims and causes of their struggle....

These two diametrically opposed points of view on exile in Russia had resulted in lively press polemics. Voices of protest by progressively minded Europeans increasingly often appeared in the press. The respectable New York journal THE CENTURY ("Illustrated Monthly Journal of the Century") dispatched to Russia its own correspondents for an on-the-spot investigation. The choice, of course, fell on Kennan. His book, "Tent Life in Siberia," which met with considerable publicity, evoked a favorable response from the ruling circles in Russia itself.

Together with the Boston journalist Frost, Kennan departed on a long and hazardous journey, most of which, beginning with the South Urals, they accomplished in a post diligence with a heavy leather top, covering 12 versts an hour through pine-forest tracks.

A month after their departure from Petersburg, they completed nine-tenths of their planned itinerary. At Perm' Kennan for the first time experienced the high-handedness of the police, who mistook the Americans for German spies. They were saved by letters of recommendation, which enabled Kennan to gain access to the way-station prison through which passed all those condemned to exile and forced labor in Siberia. After inspecting the cells, shops, and infirmary, "on emerging into the prison yard," Kennan wrote, "I could not have enough of the pure air, feeling like a drowning man who had been dragged to the surface. I asked a guard, 'How many convicts die here each year?' He answered, 'About 300. The typhoid fever epidemic here almonst never abates. How else considering that, as you yourself were pleased to notice, this prison is designed for 800 inmates but it houses 1,800. How can cleanliness be kept in the presence of such crowding? And as for the air in the cells, as you yourself were pleased to see, in the fall it is even worse...."

It was probably in Tyumen' that Kennan first realized how mistaken he had been in his previous written and spoken comments on Russia.

Early in July they arrived in Omsk--the capital of Akmolinskaya Oblast and the administrative seat of the entire Steppe Kray extending from Siberia to Central Asia. Kennan's description of this "capital" is mordant: "...this is a city of 30,000 inhabitants, in which the largest building is a military school and the most picturesque building is a police station. This is a city without newspapers and without a public library--a city in which one-half of the population wears uniforms and is preoccupied with the doings of the other half."

The Omsk governor gave a very restrained welcome to the Americans and did not even offer them seats. Kennan's request to visit the prison built on the site of the forced labor island camp in which F. M. Dostoevsky had suffered for 3 years met with a categorical refusal.

In the morning of 8 July 1885 Kennan left Omsk without bidding the governor goodbye. He and his companion traveled on a postal troika to Semipalatinsk. Now they traveled nearly incognito, encountering neither the hypocritical fawning nor the poorly concealed hostility of tsarist officialdom. "I decided insofar as possible to disappear from view, avoiding major roads and selecting those on which the authorities would hardly have been warned about our arrival. Subsequently I congratulated myself on my sound judgment...."

Toward the evening the Americans saw a Kazakh village. The five or six yurtas with their black silhouettes surrounded by the silvery feather-grass seemed to Kennan distant and solitary like frail fishing boats in the desert expanses of the Pacific.

They were welcomed by a pack of furiously barking brown dogs. The terrified face of an aging woman appeared and disappeared. Only one old man, apparently the headman of the nomadic village, remained imperturbable. His dark face, dried by the steppe sun, expressed neither surprise nor fear. Placing his right palm against his heart, he silently spread open before the visitors the skirts of the yurta.

Its entire interior consisted of two iron-reinforced trunks, a felt rug, and a short-legged table. The latticework walls were behung with birchbark pails, harnesses, and a long-bore rifle with a flintlock.

Fearing to insult the oldsters Kennan, in slow gulps, drained the cup of mare's milk [kumyss]. He liked the taste of the cold, just barely acid drink fragrant of steppe grasses.

Later, the old man, still silently, extracted a "dombra" from somewhere and, plucking the strings unhurriedly, taking a deep breath, began to sing with a guttural voice, on a high note. His bleached eyes gazed distantly somewhere above Kennan's head.

What was he seeing? What was he singing about? Kennan did not know.

"The last part of the road to Semipalatinsk we covered at night. There, the steppe was still more bare and infertile and, in the dense twilight, it looked quite like a desert.... After midnight I dozed off, and when I awakened 2.5 hours later, the sky already began to lighten. We rode past a large white building with glowing torches fastened on its walls, the municipal jail. That was the Semipalatinsk castle prison."

Now finally after such a long journey from Petersburg, Kennan was to have his first encounters with political exiles. How would the authorities in Semipalatinsk react?

On the same day, he visited the public library, a modest wooden building in the city's center, which contained a cozy reading room and a small anthropological museum, both created by political exiles. Inside the reading room, to his amazement, Kennan discovered many Russian periodicals and newspapers, and in the library--books by English philosophers, Darwin's works, stories and novels by Dickens,

Washington Irving, and other authors well known in Europe. The shelves with books on science and politics were particularly impressive. "Such a selection of books did great honor to the intelligence and taste of both the directors and the subscribers at this library, and has greatly improved my opinion of Semipalatinsk."

At the library Kennan may have been able to meet one of its most avid readers, Abay Kunanbayev, who had many good friends among the exiles. The name of this great Kazakh poet and enlightenment figure was first heard by the American publicist from Aleksandr Leont'yev, who was exiled to Siberia on being accused of secret links with political prisoners at the Petropavlovsk Fortress as well as of participation in revolutionary student circles.

Kennan wrote: "His facial features and the shape of his head bespoke an inclination toward serious scientific occupations and, had I happened to meet him in Washington and been asked to guess his profession from his looks, I would have said that he was in all likelihood a young scientist working at the Geological Society or the National Museum."

By a malign irony of fate, Leont'yev was spending his exile precisely in Semipalatinsk, where his father had once commanded the Cossack garrison. The young man became a close acquaintance of the district judge, Makovetskiy, who held the post of secretary to the oblast statistical committee. An active member of that organization, which was of a scientific and enlightenment nature, was Abay, with whom Makovetskiy maintained friendly ties. It was Makovetskiy who introduced the Kazakh poet to Leont'yev. The young well-educated man helped Abay to study philosophy and economics.

Let us consult Kennan again: "...Leont'yev told me the story of the founding of the Semipalatinsk library, declaring that it not only serves as a consolation to the exiles but also has provided a major impetus to the city's spiritual life.

"Even the Kirghizes use it. I know an elderly Kirghiz, Ibrahim Konoboy (that is, Abay Kunanbayev--O. M.) who not only visits the library but also reads such authors as Mill, Bokl' [transliterated], and Draper."

"How can be there in Semipalatinsk a Kirghiz capable of reading Mill and Draper?"

"I make bold to reassure you. The first time we had met, he astonished me by asking me to explain to him the difference between induction and deduction. And later I ascertained that he was seriously studying English philosophers and had read all the authors I named to you."

Kennan proved to be the first foreigner to inform Europe about the enlightened Kazakh who was familiar with Russian and world literature and studying philosophy and economics. It took nearly a century more before Mukhtar Auezov's "Abay" would cross the ocean as voice of the friendship and brotherhood of nations.

In Semipalatinsk Kennan, to his great joy, unexpectedly met with support from an influential official in the governor's retinue. Pavlovskiy (as he was called in "Siberia and the Exile System") told him, at first cautiously but later more and

more candidly, about the situation of the political exiles. They were generally young and educated people whose energies remained undepleted. They were neither "bomb throwers" nor "dangerous conspirators," and they had been exiled to Siberia without any trial, by administrative fiat of the minister of the interior upon the approval of the tsar himself. They were considered "unreliable" solely because of their participation in student groups and for reading "seditious" literature.

Pavlovskiy convincingly stated: "These people could have been extremely useful to the country."

He proposed that Kennan visit the artist Lobanovskiy, who earned his living by painting props for the local theatre. Most of the exiles had no steady jobs. Some survived by giving private lessons and others by practicing law, although that, too, was forbidden. But living on the 2 rubles 70 kopecks paid by the state exchequer was virtually impossible, even despite the relative low cost of food in Semipalatinsk.

Kennan visualized Lobanovskiy as a long-haired young man with wild-looking eyes who would surely talk about the wrongs and repressions of the tsarist government and expect sympathy for the assassination of Alexander II. But he faced a real specimen of the best Russian manhood, with a thick red beard and a slightly diffident smile.

"Lobanovskiy spoke softly: 'Mr. Kennan, I believe that you won't find among the political exiles in Siberia any "nihilists" as they are imagined by Americans. I make bold to assure you that Russian revolutionaries do not at all look like destructors of everything that exists....'"

Like Leont'yev, the young artist was well-acquainted with Abay. In 1887 he drew a small pencil portrait of the poet-thinker. The modest sketch lacks the monumentality with which Abay is now depicted. A camel's hair "chapan" and a skullcap reveal a broad brow and cause the poet's image to be surprisingly accessible if not domestic, so to speak. Only the eyes, beneath the broad semicircle of the eyebrows, gaze tiredly and wisely.

Insofar as is known this is the only portrait of Abay drawn from life. To the right under the portrait there is a fairly legible signature by Lobanovskiy, written in the Latin alphabet.

Kennan spent his last evening before the departure from Semipalatinsk among exiles who had gathered in Leont'yev's quarters. A general lively, gay, and unrestrained discussion soon started at the table. The American liked more and more these young people, the breadth of their horizon and the firmness of their convictions.

Among the political exiles two 17-year girls were especially notable. Both wore the same dresses of black serge with white lace collars and, when talking with Kennan, they shyly looked downward and almost were paralyzed with shyness. Looking at them, Kennan felt something like contempt for the tsarist government, which cannot defend itself against gymnasium students and Sunday school teachers--for otherwise why would it tear them away from their families and exile them into Asian desert?

The small city on the banks of the Irtysh became a turning point not only in Kennan's travels but also in his world outlook. He understood that a government appropriating to itself the sole right to think and act for the entire Russian nation is completely out of the spirit of the times.

It was only on 18 July that, again in a troika, with fresh post-horses, the Americans left Semipalatinsk. Now, in addition to the official letters [of recommendation] received in Petersburg, Kennan carried warm words of welcome to exiles in Ust'-Kamenogorsk from their Semipalatinsk comrades who had become his friends.

In that city itself as well as in the Cossack village Ul'binsk Kennan met yet another friend of Abay, the young lawyer from Kovno Government, Severyn Gross, as well as Aleksandr Blok, a jurist from Saratov. They were university graduates and they spoke French and, in addition, Gross had a reading knowledge of English. Both were interested in political economy. Kennan noticed that, despite the financial hardships of the exiles, their houses all contained writing tables and personal libraries with books on history, political economy, and law.

"If such serious, educated, and thinking individuals have been sentenced to live in a desolate village at the borders of Mongolia," Kennan wrote, "instead of serving the state or society, so much worse for that state."

After touring the Valley of the Bukhtarma and the Rakhmanovskiye Springs, the Americans traveled via Barnaul to Tomsk and farther east to the horrible Karayskaya Penal Colony. They carried a well-concealed list of 700 exiles scattered throughout Siberia, giving their names, age, and addresses, that Kennan had received in Ust'-Kamenogorsk. "...In every village and every town we already knew in advance whom to contact for the necessary information and to whom we could securely confide our secret."

This might perhaps end our discussion of the discovery of Russia by the American journalist. After all, his further travels in Siberia as well as the fate of his book, which agitated public opinion in Europe, have been quite adequately described in the book by Ye. I. Melamed, "Dzhordzh Kennan protiv tsarizma" [George Kennan Against Tsarism], published in 1981 in Moscow.

The first edition of "Siberia and the Exile System" was published in Russia in 1906 after the tsarist government became so mortally frightened by the scope of the revolutionary movement that it was forced to relax somewhat its press censorship.

/The book "Siberia and the Exile System" has long survived its author. In 1958 it was published in the United States with a preface by the eminent American historian and diplomat, old friend of the Soviet Union, George Frost Kennan, who now opposes the nuclear madness of the "movie cowboys" at the White House./ [printed in boldface]

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NATIONAL

CURRENT SOVIET LINE ON RELIGION OUTLINED

Moscow SOTSIALISTICHESKAYA ZAKONNOST' in Russian No 1, Jan 82 pp 20-23

[Article by V. Klochkov, doctor of jurisprudence: "Soviet Laws Concerning Religious Cults"]

[Text] General Situation. The separation of the church from the state does not mean that every relationship between them is ended. Certain state and church relationships are established by law in any class society. The activity of religious organizations, the satisfaction of the citizens' religious needs, and consequently, the exercising of freedom of conscience are impossible without this.

The functioning of religious cults is inseparably connected with the specific activity of the religious associations, the ministers of the cult and the believing citizens, during which relationships between the state organs, religious associations and believers and between believers and non-believers; and also relationships within the religious organizations and between them take shape. Not everyone of these public relationships is a subject for legal regulation, only the most important ones for the state and citizens.

The functioning of religious cults, which has been guaranteed by the Constitution of the USSR, is possible if there are legal norms which confer the necessary rights on the religious associations and believers and which impose certain obligations on them. These norms are also united by the concept of Soviet laws concerning religious cults. There is no definition of the latter in the literature. In its most general form, it is possible to define such legislation as the totality of the legal norms which regulate public relationships and which arise in connection with the functioning of religious cults. Just as legislation on freedom of conscience in general, it represents an inter-branch institution since it includes norms which pertain to various branches of law.

The 23 January 1918 RSFSR Council of People's Commissars decree entitled "Concerning the Separation of the Church From the State and the School from the Church", which was signed by V. I. Lenin and in which the basic principles for regulating relations between a socialist state and religious organizations were formulated, occupies a special place in the institution being examined. It is completely natural that their more detailed legal regulation and the introduction of changes

and additions in the legislation concerning religious cults was required during the subsequent development of these relationships. These changes, however, were based on the above mentioned principles and directly flowed from them. The efforts of individual religious extremists to prove that the subsequent legal acts do not correspond to the 23 January 1918 decree, are an ill-intentioned attempt to cast doubt on their "legality" -- an attempt which is intended for those who are not familiar with the history of the development of Soviet legislation concerning religious cults.

The greatest and most important, in its significance, legal act after this decree was the 8 April 1929 All-Russian Central Executive Committee and RSFSR Council of People's Commissars decree entitled "Concerning Religious Associations" which is now in effect in the 1975 wording. Similar legal acts have been adopted in the other union republics. In the decree it is explained that churches, religious groups, talks, religious currents, and other cult associations of all denominations come under the 23 January 1918 RSFSR Council of People's Commissars decree.

Religious associations. The religious organizations, which are operating in our country, consist of local voluntary self-governing associations of believing citizens -- religious associations. In accordance with the above mentioned 8 April 1929 decree (Articles 2 and 3), these associations -- depending on their numerical size -- are subdivided into religious societies and groups of believers. The activity of religious associations should not go beyond the limits of satisfying the religious needs of their members who can only be adults. By law, it is possible to be a member of only one religious association.

A religious association has a right to begin its activity only after the Council of Religious Affairs of the USSR Council of Ministers has made a decision on its registration (Article 4). Registration can be denied to an association whose goals and methods of activity entail a violation of the law and infringements on the person and rights of citizens. In cases of the methodical violation of the laws concerning cults, the registration can be taken away from the association based on a decision of the mentioned council. This obliges the association members to abolish it.

The registration of a religious association is a legal fact which gives birth to certain legal relationships between the association and state organs, and its removal from the registry list is a legal fact which ceases these relationships. The rights and duties of both the religious society, the group of believers and their members and of the state organs, -- which have been provided by law -- are the elements of these relationships. The registration of the association is necessary, first of all, so that the state organs can -- in regard to it -- fulfill the material and other guarantees of freedom of religion, insure protection of the rights of the believers, and exercise control over the carrying out of the laws concerning religious cults. It completely corresponds to the interests of both the state and the religious associations. The leaders of the "Baptist initiators" and other religious extremists, who advocate the refusal of sectarian communities to register, conceal this from the believers and try to distort the meaning of the registration of a religious association.

The 23 January 1918 RSFSR Council of People's Commissars decree declared the property of all religious associations to be the people's property (Article 13) and stated that they do not have the rights of a legal entity (Article 12). These norms were aimed at eliminating one of the largest types of private property, but not religious organizations themselves. Their lands, capital and other property were nationalized along with the property of other private property owners. Along with this, the Marxist proposition that the ministers of a cult should be supported exclusively by the voluntary contributions of the believing citizens, was implemented.¹

In insuring the free functioning of religious cults, the 23 January 1918 decree and the decree entitled "Concerning Religious Associations" established that the buildings and objects, which are specifically designed for religious purposes, are transferred to religious societies for their free use in accordance with an agreement concluded by them with the ispolkom of the rayon or city council of deputies. In the agreement, the ministers of the cult are obliged to safeguard this property; to compensate for losses, caused to the state by its damaging or shortage; to use it exclusively to satisfy religious needs; to make expenditures connected with its use (for repairs, insurance, the payment of taxes, protection, etc.); to keep an inventory of cult property; and to allow the authorized agents of the council of deputies ispolkom to check and inspect it without hindrance (with the exception of the time when religious rites are being conducted). In the event of its non-observance, the agreement can be annulled on the basis of a decision by the USSR Council of Ministers Council for Religious Affairs.

The rights and duties of religious associations and their members. A comparison of the norms, which are contained in the 23 January 1918 decree and the decree entitled "Concerning Religious Associations", quite obviously testifies that religious associations have not been deprived of all the rights of a legal entity, but only of those which were not connected with the goals of their activity. Thus, Article 11 of the decree "Concerning Religious Associations" points out that the transactions, which are listed in it and which are connected with controlling and using cult property, cannot pursue commerce and industrial purposes. Both decrees provide believers with the property rights which are required for the normal activity of religious associations in satisfying the religious needs of their members.

Subsequent legal acts somewhat expanded the scope of these rights. When many prayer buildings and other cult property was destroyed by the vandalism of the fascist invaders, religious societies were permitted to acquire church plate, religious cult objects and transport means and to rent, construct and purchase structures for their needs in the prescribed legal manner.

The members of a religious association have a right to hire or elect a cult minister; to elect from their midst an executive organ for the direct carrying out of the functions, which are connected with the use of cult property, and for external representation; to elect an inspection commission for checking the safe-keeping of cult property and the financial resources of the association; to conduct religious rites collectively; to conduct prayer and general meetings; and to convene congresses and meetings in the prescribed legal manner for solving

internal church matters and select religious centers, which exercise the leadership function only over the canonical activity of the associations of the corresponding denomination, for them. Resources for the support of these centers are allotted by the religious associations on a voluntary basis.

The association's executive organ and inspection commission are accountable for their activity to the general assembly of the believers. The functions of the cult ministers are limited by the sphere of the cult and are performed by them only on the territory of the place where the religious association believers, who are serviced by them, live and where the prayer building is located. Religious associations have their own budgets, which are completely independent of their religious centers and the state and which are made up of the voluntary donations of the association's members. The compulsory collection of dues and taxes for the sake of religious organizations and cult ministers is forbidden by law. An association can use its financial resources for strictly defined goals, which are directly connected with the work of satisfying the believers' religious needs.

The giving to religious organizations of an opportunity to prepare religious minister cadre in special spiritual training institutions; to publish religious literature; to make church plate, religious cult objects, candles, matzos, etc.; to maintain ties with associations in foreign countries, which are related to them in belief; and to send their representatives to international religious congresses, meetings and conferences, is also related to the guarantees of the citizens' rights to the functioning of religious cults.²

The limitations, which have been prescribed by legislation on the activity of religious associations, are dictated by the principles of the separation of the church from the state and the school from the church and by the constitutional duty of state organs to protect public order and the person and rights of citizens from any infringements. If the purpose of religious organizations is the satisfaction of the believing citizens' religious needs, they clearly have no right to engage in charitable activities; to create production associations and co-operatives; to organize sanatoriums, groups and circles which have no relationship to the functioning of the cult; to organize excursions and children's playgrounds; and to open libraries and reading-rooms. This is mentioned in the law (Article 17 of the decree entitled "Concerning Religious Associations").

The separation of the church from the state assumes a prohibition against performing religious rites and placing religious cult objects in state and public establishments and enterprises, with the exception of religious rites performed at the request of dying and seriously ill individuals in hospital quarantine areas and in places of confinement and in crematoria and cemeteries as well (Article 58). The actual separation of the school from the church dictates the need to ban the preaching of any religious dogma whatsoever in educational establishments, except the spiritual ones which have been opened in the prescribed manner. In this same connection, religious associations are forbidden to organize meetings, groups, circles, and sections for religious instruction (Articles 17 and 18).

The interests of protecting public order require that religious rites outside of prayer buildings -- in the apartments and homes of the believers and under the open sky -- be performed with the permission of the appropriate local organs of authority (Article 59).

It is necessary to point out that -- even in the church state of the Vatican -- religious ceremonies, processions and funeral processions are permitted in public places or in areas open to the public only with the agreement of the governor.³

It was established by the 23 January 1918 RSFSR Council of People's Commissars decree that the free performance of religious ceremonies is assured only as long as they do not disrupt public order and are not accompanied by infringements on the rights of the citizens, and that the organs of authority have the right to take all the necessary steps to safeguard public order and security in these cases (Article 5). The permission of the appropriate organs of power is also required to conduct general meetings of the religious associations (except prayer meetings), for religious associations to convene religious congresses and meetings (Articles 12 and 20 of the decree "Concerning Religious Associations") and to conduct religious processions, and to conduct religious ceremonies and rituals outside of the place where the religious association is located (Article 61).

The prayer meetings of the members of a religious association in premises, which have not been especially adapted for this, take place with the notification of the ispolkom of the appropriate council of people's deputies (rural, rayon, city). This is necessary so that the ispolkom can check whether the structure satisfies building, technical and medical regulations (Article 57).

The religious organizations, which are functioning in our country, are actively taking part in the struggle to preserve and strengthen international relaxation and peace and in the struggle against the arms race and war propaganda. It is sufficient to cite the following facts. In 1980, an Islamic conference, in which the representatives of Moslems from more than 30 countries and Moslems living in the USSR took part, was held in Tashkent. A call to cooperate in the struggle for the sake of progress and prosperity is contained in the appeal to all Moslems which was adopted by the conference. In April 1981, a delegation from the USSR participated in the work of the World-Wide Conference of Religious Figures which was devoted to questions concerning the struggle for the complete banning of nuclear weapons and for disarmament (Tokyo). In July 1981, Patriarch Pimen of Moscow and all Russia appeared in the press with an announcement of support for the peaceful initiatives of the Soviet state and for the appeal of the USSR Supreme Soviet entitled "To the Parliaments and People's of the World" in which the idea of holding a world conference of religious figures in defense of the cause of peace was put forward. This idea received the support of other religious organizations in the USSR and abroad, including the World Council of Churches.

The duties of the state organs. The legislation concerning religious cults also imposes certain obligations on the state organs. They are: the defense of the legal rights and interests of believing citizens, religious associations and centers; the timely review of petitions arriving from them; the making of decisions within the established time periods on matters -- which are treated by the law as being in their competency -- concerning the creation and functioning of religious associations, their executive organs and religious centers, and the timely notification of the decision made to the latter; the conclusion of treaties with religious societies concerning the transfer of prayer buildings and

cult property to them for their use, and control over the associations' carrying out of the agreement's conditions and over the technical and sanitary condition of the prayer buildings and premises; the timely review of reports and complaints by citizens about violations of the laws concerning religious cults; and the control over the carrying out of these laws and the timely taking of measures, which have been provided by law, in the event of their violation.

The Council for Religious Affairs of the USSR Council of Ministers; its authorized representatives in the union and autonomous republics, krais and oblasts; and the local councils of peoples deputies exercise state control over the correct application and observance of the laws concerning cults. To help them, the ispolkoms of these councils create commissions to assist in checking on the observance of the laws concerning religious cults. These commissions operate on the basis of a statute which has been approved by a decision of the oblast or kray council of peoples deputies, and in republics without oblasts -- by a decree of the republic's council of ministers. They do not possess administrative rights and operate through the corresponding council ispolkoms. On the instructions of the ispolkom, they check on the religious associations' and cult ministers' observance of the laws concerning cults and the correctness of the local soviet organs' and the responsible officials' application and execution of the laws concerning cults, and they inform the ispolkoms about violations which are detected.

In accordance with the Law on the USSR Procurator's Office, the USSR procurator general and the procurators, who are subordinate to him, exercise the highest supervision over the correct and uniform execution of the laws by all state organs, officials and citizens (Article 1); the activity of the USSR procurator's office has as its goal the protection of the citizens' rights and freedoms, which are guaranteed by the Constitution of USSR and Soviet laws, from any infringements (Article 2); and the procurator organs take steps to detect and eliminate any violations of the law in a timely fashion no matter from whom these violations originate (Article 4). The performance of these functions by the procurator organs has enormous significance in insuring freedom of conscience, in carrying out the laws concerning religious cults and in eliminating violations of them.

In trying to preserve their influence over believers, some cult ministers go to clear violations of the laws concerning religious cults. In a number of places, the leaders of the "Baptist initiators" have tried to organize provocative religious processions and prayer meetings in public places (on city streets, in parks, in public transportation, etc.); to distribute leaflets and appeals calling on believers not to carry out some norms of the laws concerning cults, including the registration of religious associations; to create different groups, circles and groups for the religious instruction of juveniles; and to use prayer meetings for slandering the policy of the Soviet state regarding religion and believers and to malign the activity of state organs.

Religion has always contributed to the barring of workers from active participation in public and political life. Not limiting themselves to this, cult ministers in some sectarian communities -- as a rule those not registered -- try to protect believers as much as possible from the atheistic influence of our society.

They forbid believers to join public organizations, attend meetings and mass cultural measures, read newspapers, magazines and artistic literature; perform public assignments, engage in voting duties, etc. In individual sectarian groups, members are not permitted to participate in revolutionary holidays and demonstrations and in elections and the census of the population. Infringements on citizens' rights are sometimes combined with their inducement to refuse military service and perform other citizen duties. Savagely cruel rites are performed in a number of Pentecostal groups and several other sects; they cause terrible damage to the health of citizens by forbidding sick persons to turn to medical help, by employing cruel methods to "cure" them, by mandatory regular fasts of many days duration, etc.

Some cult ministers involve juveniles in religious associations and force children and teenagers to attend prayer meetings and to participate in various rites, including severely cruel ones; they violate the procedure established for conducting religious rites and other cult ceremonies outside of prayer or other specially adapted buildings; they collect various dues from believers in a compulsory manner; they fabricate "miracles" for the purpose of arousing religious superstitions among the people or for deriving material benefits; and they employ compulsion and punishment measures against believers.

Officials also tolerate individual cases of the incorrect application of the laws concerning religious cults and even violations of their instructions. There are few cases of this and they are becoming even less.⁴ However, it is necessary to keep in mind that any violation of the rights of believers, religious associations or cult ministers, which are guaranteed by law, causes damage to the task of liberating people from the remnants of religion and is an infringement on constitutional rights and freedom of conscience. It is also impossible to forget that religious extremists and reactionary bourgeois propaganda are trying to picture isolated cases of this type as ones which are typical of relations between a socialist state and religious organizations.

In protecting the procedure established for the functioning of religious cults, Soviet law provides for administrative and criminal accountability for infringements of this procedure.

FOOTNOTES

1. K. Marx and F. Engels, "Sochineniya" [Works], Vol 5, p 2.
2. "Concerning Freedom of Conscience", PROBLEMY MIRA I SOTSIALIZMA, No 3, 1980, pp 94-95.
3. Cf. "Konstitutsii burzhuaiznykh gosudarstv Yevropy" [The Constitutions of the Bourgeois States of Europe], Moscow, 1957, p 158.
4. Cf. V. Kuroyedov, "An Inalienable Constitutional Norm of a Socialist State," KOMMUNIST, No 55, 1980, p 49.

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8802

CSO: 1800/686

NATIONAL

SOVIET RADIO, TV COUNTER FOREIGN RELIGIOUS 'PROVOCATIONS'

[Editorial Report] Moscow NAUKA I RELIGIYA in Russian No 5, May 1982, carries on pp 24-25 a 2200-word article title "Broadcasting has its own call signs" by L. Filippova, editor for social-political broadcasts at the Saratov oblast committee for television and radio. The article describes the variety of special radio programs which have been developed to counter Western broadcasts and letter-writing campaigns on religious themes. It concedes, however, that these Soviet broadcasts are "not always" as interesting and accessible to the audience as they should be.

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TWO NEW DICTIONARIES OF RUSSIAN SURNAMES REVIEWED

[Editorial Report] Moscow RUSSKIY YAZYK V SHKOLE in Russian, No 3, May-June 1982, carries on pp 103-106 a 3,000-word article titled "Researches on Russian Surnames" by I. G. Dobrodomov. The article reviews two recently published Soviet dictionaries on Russian surnames: the second edition of Yu. A. Fedosyuk's RUSSIAN SURNAMES. A POPULAR ETYMOLOGICAL DICTIONARY and A. V. Superanskaya and A. V. Suslova's CONTEMPORARY RUSSIAN SURNAMES. The reviewer finds the first to be far superior. Among the Russian surnames discussed in the article is Tsygankov--the bearers of which, the author pointedly notes, are "not always" descendents of gypsies.

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CSO: 1800/812

REGIONAL

GEORGIAN PARTY COMMISSION'S WORK DESCRIBED

Moscow PRAVDA in Russian 31 May 82 p 2

[Article by Sh. Karkarashvili, chairman of the party commission of the Georgian Communist Party Central Committee: "The Scales of Influence"]

[Text] The Georgian Communist Party Central Committee Party commission, which has been called upon to be the active helper of the Central Committee, examines dozens of cases every year. It cannot, it has no right to stand aside from the consistent and resolute struggle which the party organization is waging for the purity of its ranks and for the universal strengthening of party and state discipline in implementing the CPSU Central Committee decree on the Tbilisskiy party gorkom.

When speaking during the jubilee festivities in the capital of Georgia, Comrade L. I. Brezhnev gave a high rating to the work which has been performed in the republic. He said: "You were able to unfold a highly principled and uncompromising struggle against negative phenomena and a struggle for improving party and state discipline and for a correct personal policy. Much has been done to strengthen the positive processes in the republic's economic and social life".

The party commissions of the raykoms, gorkoms, obkoms, and the Georgian Communist Party Central Committee also made their contribution to these successes. Their field of activity was expanded, and their work forms became more varied. Having accurately determined their place in the overall system of controlling and inspecting performance, the party commissions are achieving in point of fact one thing: an increase in the discipline and responsibility of personnel and strict observance of CPSU regulations. Even the intervention in economic activity is basically different from the auditing and inspections which are conducted by lawyers, economic executives and people's controllers. Our area is the struggle against deviations from the norms of party life.

In 1921 when defining the tasks of the Workers and Peasants Inspectorate, V. I. Lenin wrote: "The task of the Workers and Peasants Inspectorate is not so much to "catch" and "convict" (this is task of the court with whom the Workers and Peasants Inspectorate comes into close contact but which is no way identical) as it is to be able to correct". This Leninist requirement, which has been imposed on party control, has not lost its topicality even today.

For years, the Rustavskiy Metalworks Plant did not cope with its plans and obligations. The task of delving into the reasons for the falling behind was entrusted to our party commission. We established that a faulty work style -- a style which was conciliatory and passive and which boiled down to light-hearted contemplation of shortcomings, parasitical attitudes and indifference to the work and to the people -- was interfering with the work. The plant director was dismissed from his position on the recommendation of the party committee. A worker from the republic's Communist Party Central Committee apparat was sent to replace him. In a short period of time, he was able to catch the enterprise up with the plan. Ten years of falling behind -- and such a jump forward! Had not a miracle taken place?

No miracle had occurred. The new director and the party organization had solved the question of assigning specialists, working and living conditions had been improved, and a course had been laid to normalizing the moral and psychological climate. A reservation, however, is needed here. Without outside help, the matter could hardly have managed to be corrected so quickly. I have in mind the sponsorship which the Georgian Communist Party Central Committee construction department and the Rustavskiy party gorkom assumed over the enterprise. It has now become a rule for us not only to reveal shortcomings and find the guilty ones but also to develop an action program and scrupulously observe how it is carried out.

The organizational activity of the party commission is aimed at correcting the situation on the ground as quickly as possible. How does this happen? The commission studies everything, wears everything smooth, and then transmits the document to the bureau: As they say now you examine them, we have expressed our opinion. The opinion is that it is necessary to act this way and not to give an "order" to others and to take out insurance.

Four lines have been clearly defined in the broad and varied circle of duties of the party commission. They are the observance of delivery disciplines by the directors and communists, their responding to the claims of cooperating enterprises, and the performance of contract commitments; work to use production capacities effectively; savings, thrift and the observance of the financial discipline; and the struggle against displays of localism, bureaucratism and the indiscretion of communist directors.

Continuously operating branch control groups have been created along public lines for all four avenues. They are composed of party and soviet workers, economic executives, specialists from the branches of the national economy, and scientists. The groups exercise direct control over the carrying out of the decisions which are made and inform the party commission about the state of affairs in the branch.

The innumerable claims of the cooperating enterprises prompted us to take the problem of deliveries under our control. The party commission has been engaged with this question since 1977. We work in close contact with the Council of Ministers, the State Committee for Material and Technical Supply, the republic's ministries, and the Central Committee's branch departments.

In order to settle counter-delivery claims, we must turn for help to the party commissions of the CPSU obkoms and gorkoms and the central committees of the communist parties of the union republics. We receive a great deal of support from the Party Control Committee of the CPSU Central Committee.

Speaking to the point, the Party Control Committee provides comprehensive help and support. Thus, on our request, it actively stepped in when it was necessary to help the Rustavskiy "Tsentrolit" Combine, the Madneul'skiy Mining Enrichment Combine, the Zugdidskiy Porcelain Plant and the "Chiaturmarganets" Association.

The question of fulfilling contract commitments is very closely connected with the requirement of the 26th CPSU Congress concerning the more effective use of production potentials and a thrifty attitude toward public property. Therefore, we also see to it that each claim is brought to the collective's knowledge and examined in the primary party organization and that each instance of a fine becomes a subject for discussion by the communists.

There was a time when the circle of questions, in which the party commission was engaged, was limited to only an examination of appeals to decisions of the local party organs -- not that we have removed from ourselves these duties now. However, we have begun to treat the examination of appeals differently. We do not simply study the facts but try to discern them in a cause and effect connection. We have begun to investigate and analyze more carefully and deeply the circumstances for the origination of personal cases and repeated complaints from organizations, branches and regions.

I recall that we examined the appeal of a worker from the Dmanisskiy Rayon who had been expelled from the party for breaking off contact with the party organization. The communist had not paid his dues for a long time and had not attended party meetings. There is no doubt that the individual was punished correctly. The victim explained that he often traveled beyond the boundaries of the republic. What difference did it make that he traveled? Discipline in the party is the same: both for those who work in one spot and for those whose work is connected with business trips.

However, what if one looks at this fact more broadly? During the last three years, the raykom in this same rayon had subjected about 100 individuals to party punishments for similar crimes. This means that we are not talking about an isolated case.

It turned out that a significant part of the able-bodied population could not be supplied with permanent work on a kolkhoz or sovkhos because of the nature of the alpine rayon. This caused a migration of the population and the people looked for work on the side.

The party raykom raised the question several times about creating subsidiaries of the enterprises of a number of ministries in the rayon. However, everything was in vain. Here, the intervention of the party commission played its part. Cardinal measures were adopted and the migration sharply decreased.

During the last three years, 667 appeals to the decisions of local party organs have been examined and 118 control questions have been prepared and reported to the Central Committee leadership by the party commission of the Georgian Communist Party Central Committee. Appropriate decisions by the Central Committee and the bureau and secretariat have been taken on many of them. In addition, more than 1,500 letters, complaints and applications from the workers have been checked. Incidentally, the majority of them were checked by the resources of the party commission with a trip to the spot.

Recently, the Georgian Communist Party Central Committee heard a party commission report on its work practices in light of the requirements of the 26th CPSU Congress and the 26th congress of the republic's Communist Party. Measures to further improve work have been defined.

The question is often asked of us: "Since the volume of your work is considerable and you have few people, how do you manage?" It must be confessed that it is not easy at times! However, we try to rely on the aktiv as widely as possible. We have in mind the close business ties not only with the Central Committee branch departments but also those with the republic's People's Control Committee and the control organs of the ministries and departments.

When preparing questions which have a large-scale nature, we use such work forms as the inspection raid and composite checking by the forces of the party commission of the Georgian Communist Party Central Committee, local party commissions and the part-time aktiv. For example, such an inspection was conducted when studying the questions of economic expenditure of fuel and energy resources, the readiness of the machine tractor park for spring field work, and the effectiveness in using railroad freight cars.

The task of improving control from below is an important one. Experience convinces one that the inadequacy of this control and the absence of an accurate departmental control system and results are the cause of many shortcomings. In this sense, there are reserves. First of all, there is the further strengthening of ties with obkoms, gorkoms, raykoms, and primary party organizations.

About 1,000 part-time party commission workers -- not considering the specialists who are involved in the one-time inspections -- are now working in the republic. S. Durmishidze, I. Gverdtsiteli, Ts. Mirtskhulav, and A. Guniya, members of the republic's Academy of Sciences; Yu. Kartvelishvili, deputy director of the Metallurgy Institute of the Georgian Academy of Sciences; and workers from Gosplan, the Central Statistical Department, the Ministry of Finance, Gosbank, Stroybank, Gosstroy, and others regularly participate in the preparation of the most important economic and social questions.

All these people, who are unselfishly giving their efforts and spare time to the work of party control, deserve thanks.

There is work enough for the party commission. The implementation of the decisions of the 26th CPSU Congress and the subsequent plenums of the party's Central Committee requires the full mobilization of forces for the struggle against everything which interferes with the successful movement forward.

REGIONAL

USSR ORGANS GREET GORNO-ALTAYSKAYA OBLAST ON ANNIVERSARY

LD031428 Moscow Domestic Service in Russian 1030 GMT 3 Jun 82

[Text] The CPSU Central Committee, the USSR Supreme Soviet Presidium and the USSR Council of Ministers have sent a message of greetings to the Gorno-Altayskiy Obkom and the Gorno-Altayskiy Oblispolkom in which they ardently congratulated the communists and all working people of Gorno-Altayskaya Autonomous Oblast on the 60th anniversary of its formation.

The greetings message says that this significant event in the oblast's life is being marked in the year of the 60th anniversary of the USSR--the world's first multinational state of workers and peasants. Under the guidance of the Communist Party, with the selfless help of the Russian people and in close unity with the working people of the whole country, the Gorno-Altayskaya Autonomous Oblast has trodden a great and glorious path in the years of Soviet power. Ore-mining and the timber, light and food industries as well as a construction industry and mixed agriculture have been created and are developing steadily. Qualified cadres of workers, kolkhoz members and the scientific, technical-engineering and creative intelligentsia have been formed. National prosperity is being steadily improved. Education, culture and the health service have been considerably developed.

For its big successes in communist construction the oblast has been awarded the Order of Lenin and the Order of the Friendship of Peoples.

The radical socioeconomic and sociopolitical transformations that have taken place in Gorno-Altayskaya Autonomous Oblast are convincing proof of the inexhaustible and vital force of the socialist system, of the triumph of Lenin's nationalities' policy and the Communist Party, and of the inviolable friendship and fraternity of the peoples of our country.

The historic decisions of the 26th CPSU Congress, the greetings message goes on to say, brought a new influx of labor and political activity. A mass movement for giving a fitting greeting to the 60th anniversary of the USSR, for successfully implementing the plans of the 11th Five-Year Plan period and for improving the efficiency and quality of all work, was launched everywhere.

For labor achievements in the all-union socialist competition in 1981 the oblast was awarded the challenge red banner of the CPSU Central Committee,

the USSR Council of Ministers, the AUCCTU and the Komsomol Central Committee.

The CPSU Central Committee, the USSR Supreme Soviet Presidium and the USSR Council of Ministers, the greetings conclude, express firm confidence that the working people of Gorno-Altayskaya Oblast, the holder of two orders, will, in fulfilling the 26th party congress and subsequent CPSU Central Committee plenum decisions and also the instructions of Comrade Brezhnev, general secretary of the CPSU Central Committee and chairman of the USSR Supreme Soviet Presidium, continue to toil selflessly for the good of the socialist motherland and will make a worthy contribution to strengthening the might of the Soviet multinational state and the great cause of communist construction.

CSO: 1800/777

REGIONAL

SCIENTIFIC CENTER CREATED IN TASHKENT

Tashkent PRAVDA VOSTOKA in Russian 23 May 82 p 1

[Article by A. Tankhel'son: "The Tashkent Scientific Center" under the rubric "Fact and Comments"]

[Text] Upon the decision of the Tashkentskaya Oblast Party Committee, the Tashkent Scientific Center of the republic's Academy of Sciences has been set up as a public organization. Its newly appointed chairman is Corresponding Member of the Uzbek SSR Academy of Sciences, Director of the Institute of the Mechanics and Seismic Resistance of Structures, T. D. Dzhurayev.

The closest integration of science with production is an insistent behest of the times. Hence the idea of establishing such a center precisely in Tashkent has long been ripe. The more so considering that Tashkent and Tashkentskaya Oblast lead the republic in the concentration of scientific resources. The dozens of scientific institutions and higher schools in which work hundreds of doctors and thousands of candidates of sciences represent a major resource called upon to play a leading role in expediting the rate of scientific and technical progress in every field of the national economy and increasing the effectiveness of scientific research.

The Tashkent Scientific Center will be a kind of headquarters receiving all "orders" for scientific support of various production tasks. It will be at the same time a coordinator of the entire progress from the idea to its fruition and a monitor of the efficient interaction of science and production in every individual case. In other words, the Center has been established with the object of solving rapidly and most effectively the problems of regional management of scientific and technical progress and coordinating scientific research so as to preclude duplication and tardy progress.

The Center's broad programs of activity will be named briefly. They are six. The first program, "Tashkent Cotton" ("Industrial Technology of the Growing and Processing of Cotton") has already been drafted. The five others—"The Food Program," "Tashkent Metal," "The Tashkent Construction Industry," "Secondary and Local Resources," and "Environmental Protection")--should be developed this year.

The oblast party committee has approved the statute of the Tashkent Scientific Center. Its council will consist of leading scientists of the republic, directors and managers of the principal enterprises and farms, and workers of party and Soviet agencies. To ensure the most effective participation of scientific institutions in the development of targeted comprehensive programs, a mutual agreement between the Uzbek SSR Academy of Sciences and the enterprises, organizations, and farms of the city and oblast has also been approved.

A tight meshing and coordination of the plans of scientific research organizations, enterprises, and farms as well as an all-out acceleration of the introduction of research results in the lights of the decisions of the 26th CPSU Congress and the directives voiced by Leonid Il'ich Brezhnev while conferring the Order of Lenin on this republic--such are the immediate goals and tasks of the Tashkent Scientific Center, which already is taking its first steps.

1386

CSO: 1830/373

REGIONAL

KIRGHIZ SUPREME SOVIET ISSUES DECREE ON WILD HEMP

Frunze SOVETSKAYA KIRGIZIYA in Russian 11 May 82 p 1

[Ukase of the Presidium of the Kirghiz Supreme Soviet on Administrative Responsibility for the Failure to Take Measures to Destroy Wild Hemp]

[Text] Considering that the eradication of wild hemp, a raw material for the illegal manufacturing of narcotics, is an important state measure which must be precisely and promptly carried out by the officials of the respective state bodies, enterprises, organizations, kolkhozes as well as by the citizens, the Presidium of the Kirghiz Supreme Soviet decrees:

1. To establish administrative liability in the form of a fine for the failure to take measures to destroy wild hemp on the plantings of agricultural crops, in orchards, vineyards, forestry establishments, nurseries and parks, along the sides of fields, irrigation and irrigation-reclamation networks, on the right-of-ways of highways and railroads, at the farmsteads of kolkhozes and sovkhozes, on the plots of lands of the inhabitants of cities, settlements and other population points as well as on the lands of the state forests, bodies of water and state reserves assigned to kolkhozes, sovkhozes and other enterprises, institutions and organizations.

For the failure to take measures to eradicate wild hemp, a fine is to be imposed in the following amounts:

- a) From 50 to 100 rubles for the directors of sovkhozes, the chairmen of kolkhozes and the leaders of other enterprises, institutions and organizations;
- b) From 20 to 50 rubles for the main agronomists (agronomists) of the kolkhozes, sovkhozes, forestry establishments, forest and orchard nurseries, the managers of sovkhoz divisions and the brigade leaders of tractor and field brigades;
- c) From 20 to 50 rubles for citizens.

2. The fines for violations provided under the current ukase are to be imposed by administrative conditions under the executive committees of the rayon, city, city rayon, settlement and rural soviets on the basis of a protocol drawn up in the established procedure by the authorized official from the internal affairs body or the State Inspectorate for Plant Quarantine under the USSR Ministry of Agriculture for Kirghizia.

Chairman of the Presidium of the Kirghiz Supreme Soviet, T. Koshoyev
Secretary of the Presidium of the Kirghiz Supreme Soviet, S. Omurkulova

The City of Frunze

10 May 1982

REGIONAL

HORSES NEEDED TO WORK PRIVATE PLOTS

Vilnius SOVETSKAYA LITVA in Russian 26 May 82 p 2

[Article by Kh. Markov, honored livestock specialist of the Lithuanian SSR:
"One Horsepower"]

[Text] The Central Committee of the Lithuanian Communist Party and the Council of Ministers of the Lithuanian SSR have adopted a decree dated 26 May 1981 entitled "Concerning Measures To Develop Horse-Breeding". In it, it is pointed out that the party, soviet and agricultural organs have lessened their attention toward questions concerning the development of horse-breeding. As a result of this, an unjustified decrease in the horse population is taking place annually.

Recently, quite a bit has been said and written about horses. This is not an accident. During the last 20 years, their number has decreased twofold in our republic.

It goes without saying that the technical rearmament of agriculture has squeezed horses. This does not mean, however, that the village can manage without them. There are quite a few farms in the republic which skillfully combine the concern for increasing the level of complete mechanization of production with the widespread use of draught horses in field, transport and other work. Thus, there are 28 horses on the 100 farmsteads of the Ukmerskiy Rayon's Kolkhoz imeni S. Neris. This is one and a half times more than the average for the republic. S. Yankelyunas, board chairman, candidate of economic sciences and one of the veterans of the kolkhoz system, cites the following reasons: "The areas of the personal plots are not large, and the production of small equipment in the country is still insignificant. Therefore, horses have very important significance in working the private plots. They are also used in kolkhoz production when servicing the livestock breeding farms and on construction projects. Horses are also being successfully used in field cultivation, especially during unfavorable years. This is economically advantageous. Neither complicated equipment nor fuel is needed".

One other example. Dozens of tons of vegetables were brought out using horses on the "Kretonis" Kolkhoz of Shvenchenskiiy Rayon with its too-wet meadows where it is difficult to use a tractor. They cannot manage without them during the collection of milk and its delivery to the receiving points.

In the villages -- especially on the private plots -- in large tracts of forests, there is work which virtually cannot be done with tractors and vehicles. However, the necessary attention is not being paid on a number of kolkhozes and sovkhozes to questions concerning the reproduction of horses and their use -- so to speak -- at full capacity. According to estimates, the annual output per one draught horse is 200-205 horse-days. The experience of progressive farms shows the capability to increase it to 220-230 horse-days. Under the conditions of our republic, this permits item costs to be lowered and the expenditures for their production to be decreased by almost a million rubles.

The question arises: How many horses is it necessary to have in the long run? Each rayon and farm has its own plan for developing horse-breeding to service public production for the period out to 1990. It seems that the calculations and recommendations of economists to have one additional horse per five-six rural farmsteads to service the personal plots, should be paid attention to.

Considering the actual conditions, the time has come to do away with the existing system which is equivalent to banning the acquisition of horses for private plots. During the all-union scientific and production conference which was recently held in the All-Union Order of Lenin Academy of Agricultural Sciences imeni V. I. Lenin and in which agronomists participated, economists and lawyers expressed the desire that the complicated procedure -- which is being kept in a number of republics -- of obtaining permission to keep horses as personal property, be replaced.

A new approach to using horses in the republic has been developed. Here and there, the people's personal services combines have begun to acquire them. Experience will show how far and to what degree this innovation will spread.

One horsepower -- its share in the national economy is not great. The importance of a horse, however, is not estimated only by kilometer-tons, hectares of plowed land, and economic trips. There are also other values which are calculated on moral and ethical qualities for which there is no price.

Based on the initiative of P. Vasinauskas, a correspondent member of the Lithuanian SSR Academy of Sciences and a professor in the Lithuanian Agricultural Academy, a museum exhibition of horse-breeding and horse-usage has opened. Exhibitions of horses and horse competitions are conducted twice a year on the territory of the Anikshchyayskiy Rayon El'mininskaya Experimental Station's Museum. In the future, in accordance with P. Vasinauskas' plans, the museum should be converted into a large scientific and production center for demonstrating the achievements of horse-breeding practices and the scientific publicizing of horse-breeding. Our kolkhozes, sovkhozes, horse sports schools and sections, and other departments always require new replacements of horses.

8802

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END